Leroy Jones Halsey

In Memoriam.

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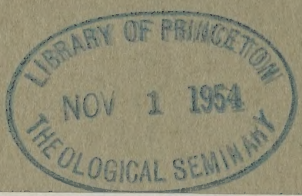

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Leroy Jones Halsey

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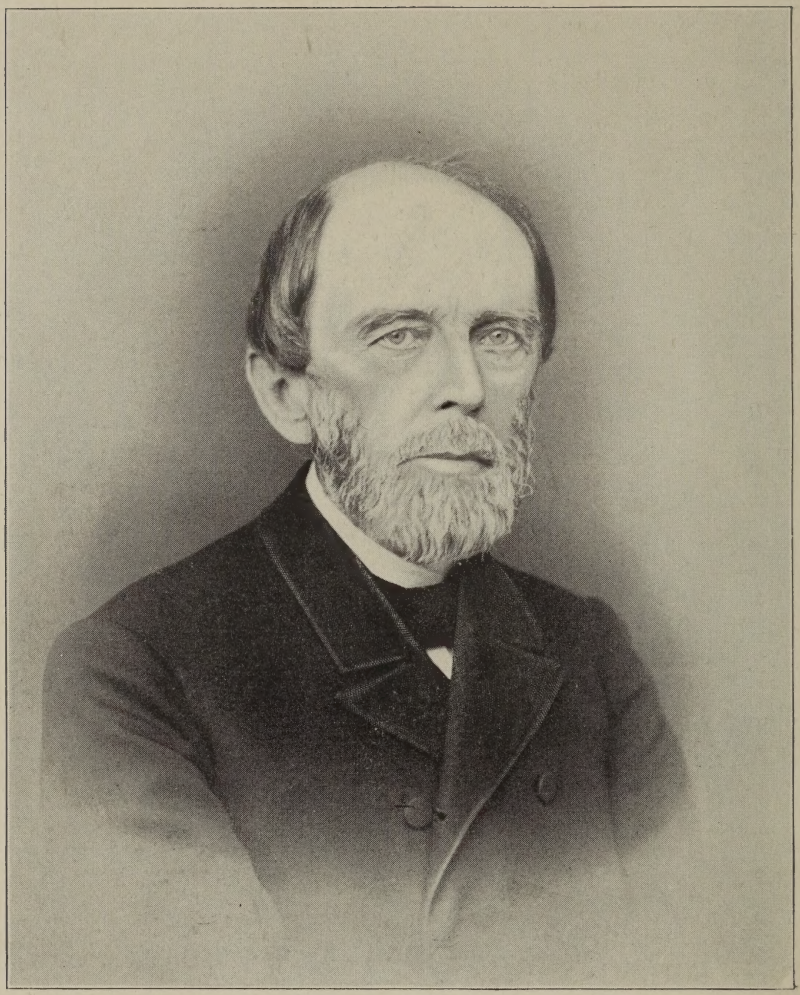

L. J. Halsey.

MEMORIAL ADDRESS

Delivered at the Service in Memory of the late

Rev. Prof. Leroy Jones Halsey, D. D., LL. D.

UNDER THE DIRECTION OF THE

BOARD OF DIRECTORS AND FACULTY

OF THE

McCORMICK THEOLOGICAL SEMINARY

OF THE PRESBYTERIAN CHURCH,

IN THE

CHURCH OF THE COVENANT, CHICAGO,

Sunday, January 10th, 1897,

BY

HIS FORMER PUPIL AND RECENT COLLEAGUE,

THE REV. PROF. DAVID C. MARQUIS, D. D., LL. D.

PUBLISHED BY THE SEMINARY.

Memorial Address.

It is true that the man is made manifest by his deeds, just as the tree is known by its fruit. It is also true that motives, principles, purposes, born of visible environment and of fellowship with the unseen, these make the real life of the man, just as climate and soil and mysterious communion with the sun and rains and winds of heaven make the real life of the tree. As the naturalist, in the study of plant life, would explore the hidden influences of nature, so the biographer must not be unmindful of those secret, invisible forces which act upon human life, directing its development and moulding its character.

There is operating in every intelligent human life a force corresponding with that mysterious power that is inherent in the seed, which enables it to draw growth and strength from its surroundings. This force in nature is called the power of assimilation. The corresponding force in the life of man is the innate principle of faith. And as in the life of the plant much depends upon the soil from which it draws its strength, so in the life of man much depends upon the source from which faith brings its supplies of nutriment. The man whose faith contemplates only nature, the world and men, will not rise above nature, the world and men. His life will be of the earth, earthy. But the man whose faith is rooted in God, and who draws his supplies of strength from the unseen and eternal, will move on a higher plane, will achieve grander deeds and will aim at loftier ends. He is linked with God

and lives and works in God, and God lives and works in him. And this union with God by faith has become a very real thing, since God has revealed himself to men; at one time to the fathers by the prophets, and in later days speaking by his Son, who by his person and his work, by his life and death and resurrection from the dead, has not only brought God near, but has lifted humanity up to the experience of a life hid with Christ in God.

The men who in their earthly life have dispensed most of help and blessing to mankind have found their strength and inspiration here. The life that in union with Christ has fixed its faith on God, emptying itself so as to be filled with God's fullness, has found the secret of all noblest and highest achievement. Without ambitious seeking or striving, without the attendant circumstance of birth or wealth or influential association, such a life has often wielded a power over men of which its possessor may have been unconscious, but which has been felt far and wide throughout his generation, and by its touch upon other lives has descended with cumulative force upon the generations following. The history of the Christian church is radiant with examples. The roll call of the mighty recorded in the letter to the Hebrews might be multiplied in the centuries succeeding. And these were all of the number of those who believed God and endured as seeing Him who is invisible.

It is the record of such a life that we are to contemplate to-day. The man who was with us a year ago and for many years preceding; whom we have known, admired and loved as instructor, preacher, author, companion and friend; has gone from us to be with Christ, which is far better. The author-

ities of the Theological Seminary, which, for longer than the period of a generation, he faithfully served, have appointed this day for meditation and discourse upon the facts and lessons of his long and useful and honorable life. It has become my privilege to endeavor to bring these things to our remembrance, not thereby to glorify the dead, but rather to benefit the living. For I am persuaded that nothing could be more at variance with the modesty and humility and refined sensitiveness that were so eminently characteristic of our departed brother than that his life and work should be made the subject of mere eulogy in the retrospect. But when we find in the story of a life the tokens of the care and guidance of the providence of God, when we discover in the beauty and strength and excellence of a character the reproduction of the Christ life in man, we ought to mark and proclaim and publish them as ensamples to ourselves and as trophies to the praise of the glory of His grace.

On the 28th day of January, A. D. 1812, nearly eighty-five years ago, Leroy Jones Halsey was born in Goochland County, Virginia, the first born son of John and Lucy Tiller Halsey. His paternal ancestry is traced back through the Virginia and North Carolina settlements to a New England stock of the date of 1640. He was acquainted with the hardship of straitened circumstances in his early childhood. When he was less than five years old his father met with reverses by too generously becoming liable for another man's debt. It deprived him of his business and his home, and forced his emigration to the far South-west to begin life anew. There, by patient industry, he, the father, not only succeeded in founding another home and earning a livelihood, but by

close economy, impelled by an integrity that never swerved from its steadfast purpose, he canceled every remnant of his former obligation, and again enjoyed the luxury of owing no man anything but love. The task required years of toil and self-denial, with frequent periods of anxiety and fear. Thus the home influences surrounding the childhood of our friend were not such as accompany the condition of plenty and bounty and cheer. It was a serious and quiet home, laden with the weight of a lofty and solemn purpose, thoroughly Christian in principle and in practice, but restrained and undemonstrative in feeling and in speech. It was a home where, in all its unassuming humbleness, the highest type of honest manhood was exemplified, together with the genuine exhibition of true, faithful, gentle, loving womanhood, a home wherein unconscious but real heroism was enacted.

Before proceeding to trace the more public life of Dr. Halsey, I am disposed to dwell for a while upon this early period, to ascertain, if possible, the influences that wrought in moulding the high and noble character which he afterwards exhibited. If "the child is father to the man" it is not less true that the associations and influences of childhood contain the elements of those qualities which make the man. Some of these early impressions are preserved in a journal which he kept in his youth. Others have been taken from his own lips in recent years and recorded by the facile pen of a member of his household. I have made free use of both these sources of information, and shall endeavor, as far as practicable, to reproduce the language, together with the thought.

From his earliest years he was conscious of religious impressions, derived from various quarters, such as parental example; an early perusal of the New Testament; a subsequent reading of the American Tracts; and a long and faithful course of instruction in the Sunday School class taught by Mr. James G. Birney. He looked up to this remarkable man, then in the prime of his manhood, as a model of Christian character, of intellectual vigor and of finely trained resources. Of all those with whom he came in contact at this early period, Mr. Birney probably exercised the strongest influence in shaping his character and in developing the sensitive nature that, like a finely tuned instrument, responded to the sympathetic touch of a master hand. In his reminiscences of the past no name was oftener upon his lips than that of his early Sunday School teacher and friend, who afterward became so prominent as a philanthropist and a leader in public affairs, and he continued to regard him with a lifelong love and admiration.

These influences combined to lead him to the public profession of his faith in Christ at the age of fifteen, when, together with his father and mother, he united with the Presbyterian church of Huntsville, Alabama, under the ministry of the Rev. John Allan, D. D. His parents had lived consistent, Christian lives for many years, but had never publicly professed their faith, until encouraged by the open confession of their son.

Leroy, himself, could assign no date to his conversion. He was conscious of no time when his spiritual nature first felt the quickening from on high. There never was a time

within his recollection when he "was without a full sense of sinfulness." He remembered no time when he did not "feel a solemn sense of duty and obligation to God;" when he did not "exercise religious hopes and fears of the same kind, though not precisely to the same extent or on the same ground" with those which he afterward came to entertain. His was manifestly an instance like that of John the Baptist, where life in the Spirit began almost, if not quite, simultaneously with life in the flesh.

From childhood's days he was conscious of a strong desire to become a minister of the Gospel. Before he was received into the church the hope was cherished, but not then, nor for some time afterward, did he give expression to it, because of a deep sense of personal unfitness and unworthiness. But from the first and always he regarded "the preaching of the Gospel as the most noble and useful duty and station on earth." And this high estimate of the preacher's calling never diminished. It was the disappointment of his life when, at the age of forty-seven, broken health compelled him to give up the distinctive service that he so loved and in which he so gloried, to take up another line of work.

Next to that of his parents, whose memory through life he tenderly loved and cherished, the influence that appears most happy in his journalistic reminiscence is that of an aunt, his mother's sister. She encouraged him in his desire to get an education, and aided him by her advice, and, so far as she was able, with her means. To her he owed much. She was among the dearest memories of his declining years, and to the meeting with her he looked forward with delight, when they should appear together in the day of the Lord Jesus.

He was always of a studious habit. He acquired the rudiments of knowledge at home, and from the few books and periodicals available, he had gained much information before he went to school. At school learning was a pleasure to him. Study was a delight, and this love of application and research so early manifested was characteristic of his entire collegiate and theological course, and remained with him through life.

The days spent in the classic shades of the old Green Academy at Huntsville were among the happiest of his youth. Here he was associated with a brilliant circle of students, some of whom attained large usefulness and great distinction in after life; such as William L. and James M. Allan, who early removed to Illinois and became men of public influence here; Dr. Charles Patton, of Huntsville, and his brother Robert, of Florence, the latter of whom became the first Governor of Alabama after the Civil War; Leroy Pope Walker, who was the first Confederate Secretary of War; Amos R. Manning and John D. Phelan, who entered the legal profession and gained high distinction on the bench, the one in Alabama, the other in Tennessee; John T. Ford, who became eminent in Nashville as a medical practitioner; Charles Pope, of St. Louis, who rose to be one of the most distinguished surgeons of his day; Jeremiah Clemens and C. C. Clay, who became Senators from Alabama in the Congress of the United States (this, too, at a time when to be a United States Senator meant more than it means to-day).

In this galaxy of brilliant intellects Leroy Halsey held no inferior rank. There is a legend which tells how the father of one of the boys offered to pay his son a dollar for every

time his grade should exceed Leroy's. The legend also says that the first dollar was never earned.

He early developed a love of music and poetry and song. It was a delight to him to sing, and no one could more thoroughly enjoy the service of song in the house of the Lord. His familiarity with the poets, British and American, was remarkable. He rarely heard a quotation that he could not place. Equal with this was his intense love of nature. That North Alabama region was well fitted to awaken and nourish a love of nature and of beauty. He knew all the trees of our American forests and could call them by their names, and he loved them as possessing each a life peculiarly its own. The pain with which he witnessed the dying of a tree on the Seminary grounds was pathetic in its sincerity. To let a tree die through neglect was in his eyes almost a crime.

Among the cherished companionships of this home life was that of a younger sister and of a cousin, daughter of the beloved aunt already mentioned, whose cheerful society and common interest in music and literature gave much of sweetness and breadth to the character that was being formed. He did much for them in directing and interpreting their reading; and they did much for him in deepening that respect and reverence for womanhood which love for his mother had implanted, and which is always characteristic of pure and lofty manhood. His mother was a woman of great serenity, as well as sweetness and strength of character. He did not remember ever to have seen her present the appearance of irritation, even under the sorest provocation. Her religious life was characterized by a simple, loving faith, and a deep sense of her own unworthiness and personal responsibility to God.

Amid influences and occupations such as these the days of childhood and early youth passed by, and at the age of nineteen he left his home in Huntsville to enter the college at Nashville, where he was matriculated in the autumn of 1831, and entered the Junior class. His education had been begun and was prosecuted from first to last with the ministry of the Gospel definitely in view. Though he was not at all times fully persuaded of his call and sometimes pursued the course with hesitation, "even with fear and trembling, and with a willingness to be deterred from the sacred office if such should be the will of the Lord," yet he persevered, meeting with but one serious interruption. Toward the close of his first year in college, failing health compelled his return to Huntsville. By the fall his health was so far restored that he purposed to return and take the examinations so as to go on with his class, but the prevalence of cholera in the autumn of 1832 induced him to yield to the solicitation of his parents and remain at home, though he thereby suffered the trial of being unable to be graduated with his class, to which he was greatly attached. I think, however, that it was not the fear of cholera that prevented his return so much as his unwillingness to lay upon his father any longer the burden of the expense of his education, and his desire to relieve his father of a portion of the duties and cares of business, for I discover from the pages of the journal that he immediately laid aside his studies and assumed the outside duties pertaining to his father's occupation, finding health in the activities of business and happiness in bearing a portion of the burden that had been pressing so long.

The business engagement and occupation of the following year led him seriously to contemplate the abandoning of his chosen life work, from the feeling that his path to the ministry seemed to be closed, while both filial duty and considerations of health appeared to be beckoning him toward secular occupation. This condition continued until the summer of 1833, when business called him to Nashville. Though his stay there was but for a few days, and although he felt entirely committed to his present pursuit, yet his visit to the college, the mingling with his classmates, the conversation with professors revived the olden associations and aroused anew the desire for knowledge. At first he resisted the inclination and solicitation, firm in the conviction that he ought not any longer to be a drain upon the slender income of his home; that his duty was to add to that income rather than to take from it.

This was before the days of organized and systematic aid to ministerial education. But God's providence is not limited by man's methods. Professor Hamilton of the College offered to advance the means required to complete the course. The offer was unsolicited and unsuggested, and made in the "most delicate and gentlemanly way." It was accepted and used, and was afterwards repaid in full at the earliest moment after the young student became self-supporting.

He returned to his home in Huntsville, seriously determined to join the next lower class in the College the ensuing fall. Thus, by the thoughtful kindness, the judicious and timely liberality of a benevolent man, the current of a life was turned at a critical point, where it could become most useful

and honorable in itself, most resplendent with the reflection of the glory of Christ, most serviceable to the church and most beneficial to mankind. Let us think of all that Dr. Halsey's life became, of all that it accomplished in the cure of souls, of the heritage it has left of instruction and comfort—a current that will flow on through coming generations with ever widening stream—and then reflect that all this was saved to the church, to righteousness and truth and God by one man's kindly help extended to a needy and deserving student at a critical period of his preparation.

With the way thus providentially opened he resumed his studies in the college at Nashville, though in a different class from the one entered two years before. He found the work an ever increasing delight, and the friend who had so opportunely come to his aid continued his kindly offices, giving access to his library, advising in times of perplexity and encouraging in times of difficulty; affording social introductions, and in many ways enabling him to make the most of time and opportunity. A benefaction like this does not cease with the mere donation. It leads one to watch over his investment, to nurse it and try to make the most of it. Thus its influence lives on, blessing him who gives and him who takes.

During this year, in addition to the work of the curriculum, he prepared and delivered two addresses, one by appointment of a society, another by appointment of the faculty, in which he "embodied the results of his reading and observation." Concerning these he wisely says: "I have from the first adopted the principle never to decline a duty or honor of this sort; also, whenever I have to write anything, letter,

essay or speech, to write the very best of which I am capable and with it to be satisfied." To this resolve we may trace the high literary standard of the products of his pen.

In the summer of 1834 he was graduated, and after a visit to his home he returned to Nashville and taught a select school for a year, from the proceeds of which he repaid his college debt, and then accepted the position of tutor in the college. At the same time, November, 1835, he placed himself under the care of the Presbytery of Nashville as a candidate for the Gospel ministry. Having served as tutor for a year he accepted the appointment of substitute professor of languages in place of a professor who was to be absent for a year. This year, 1836 to 1837, he refers to as one of arduous labor, where the duties of the class-room and their preparation, together with the work assigned to him by the Presbytery, required study more close and constant than he had ever done before.

These three years succeeding graduation, one spent in private teaching, and two in college work, were beneficial in fixing and testing scholarship, and also from a financial point of view. They enabled him to discharge his debt and to accumulate a fund sufficient to defray the expense of a theological course. Yet he did not consider the two years of college teaching as "productive of the greatest profit," although he had "made considerable progress in classical attainment, with some historical and general reading." He testifies that what he gained in one way was more than lost in another. "I shall ever lament," he says, "the decline of personal piety during these two years. I found myself at the close of this period

fast verging towards a recklessness of opinion and a sceptical cast of mind. But by the grace of God and the influence of His Spirit (for I can assign no other adequate power) I was restrained and led to pause and fly from this insidious danger, and to see more clearly than I had ever done before the truth and excellence of the Gospel."

What is to be inferred from this? Chiefly two things: (1) Intellectual knowledge and training is not a sufficient preparation for the ministry. (2) For the candidate to turn aside to engage in secular work during the progress of his course is fraught with danger to his spiritual life and may result in the shipwreck of his faith.

These four years' residence in Nashville were full of industrious occupation. He was superintendent of a Sunday school, author of numerous public addresses on topics of importance and interest, a frequent writer for the press, a member of musical and literary circles, enlarging the social outlook and cultivating the aesthetic sense. All of these had their influence upon subsequent character and life.

Retiring from these pleasing associations in the summer of 1837, after a brief visit to his home, he journeyed eastward by stage coach and steam boat until, at Frederick, Md., he had his first view of a railway train, and thence through Baltimore and Philadelphia, his first experience of railway travel, as far as Trenton, N. J. On the 9th day of November he entered the Theological Seminary at Princeton and confided to his journal, as many a homesick youth has done, his unfavorable impressions and his deep disappointment with the place, the seminary and things around.

I presume the present Princeton faculty would cordially concede that Princeton Seminary has never had a faculty superior to the one which then occupied her chairs of instruction. There stood, *facile princeps*, the elder Alexander, supported by that *par nobile fratrum*, his superb sons, (the one in the college, the other in the seminary); the one, the polished and eloquent illustrator of the highest homiletics; the other, a living, breathing library of most extended and accurate scholarship; Dr. Samuel Miller, who, with dignity and grace, exemplified the clerical manners of which he wrote so pleasingly; Charles Hodge, then in the prime of his youth and giving every year richer promise of that gigantic grasp of revealed truth which afterwards made him *the* theologian of all the ages since the days of Paul; Dr. John Breckinridge, the man of noble presence, powerful intellect, careful culture and wide learning; with heart as tender and affection as strong and gentle as a woman's; always dignified, courteous, courageous, just; of surpassing pulpit power; of whom it has been said, "the church has had no servant more faithful and few as fruitful in all labors for her advancement." Verily those were the days of mighty men. Happy and highly favored were the men privileged to sit at their feet to be instructed in preparation for the holy office.

Mr. Halsey had pursued the studies of a theological course to some extent under the direction of his Presbytery before entering the Seminary. He went to Princeton therefore with the notion that he could take an elective course and graduate perhaps in one year, certainly in two. (A similar notion sometimes gets into the heads of theological students now.) A lit-

tle investigation banished that idea from his mind and caused him to enter the Junior class and pursue the regular course from the beginning, satisfied that he would gain most of benefit in this way, even though he should not be able to remain to complete the course. This experience enabled him ever afterwards to stand the uncompromising antagonist of partial courses and short cuts.

His early experience in the Seminary was that of strict retirement and close application. He missed the social communications of his Southern home. "I felt," he says, "like a recluse, buried in the silence and austerity of a monastery." This feeling of isolation soon passed away, for the second year contains the record of happiness and contentment with the place and with the work.

During all of his seminary course he was not only a careful and industrious student, but was also a close observer and a judicious and appreciative critic of the facts and methods of teaching. He valued his opportunities. He honored and revered his instructors. But he was careful to verify his facts, to recast his notes, to reconstruct the arguments, to prove all things and hold fast to that which was good. His journal of the period would bear inspection as a manual of faithful, intelligent student work.

Next to his class instruction that which he valued most was the preaching of Dr. Breckinridge and the Alexanders. The outlines of sermons recorded show with what interest he heard and with what care he remembered. His acquaintance at this time with the great evangelist, Dr. Nettleton, is most interesting, and must have exercised no inconsiderable influence upon his whole subsequent life.

His vacations were spent in pursuing special studies, among which he speaks appreciatively of a course in comparative philology under Dr. Nordheimer, varied with occasional trips to the neighboring cities of New York and Philadelphia, and by visits to friends of the vicinage. It was not the custom in that day for unlicensed men to preach, neither was it customary to license men until the completion of their course.

His reflections on his last vacation are worthy of full quotation here, as indicating the spirit and conduct of the man, even in times of recreation.

He writes:

"This is the last day of vacation and it may be well to look back and see how I have spent the six weeks. The time has been apparently short, not because I have been so closely engaged, but rather because it has been spent so pleasantly. I have written one sermon. I have been blessed with good health, the result of relaxation and exercise. I have great pleasure in reading the Bible and more than common satisfaction in the public and private exercises of religion. I have seen more clearly than ever before that practical and experimental piety is the one thing needful. I attribute much of these impressions to my conversations with Mr. Nettleton, and also much of my confirmed belief of the orthodox system of grace. There is no security in any other view of religious doctrine. I am satisfied that orthodox Presbyterianism represents the best doctrinal system, and I expect to hold fast this opinion, which has been formed very deliberately."

I love to linger over this record of Seminary days, telling as it does of earnestness and faithfulness and conscientious improvement of every opportunity. During all that period no exercise was neglected, no preparation evaded. The ten

minute addresses assigned for the class-room were prepared with the most painstaking thoroughness; the work of special, voluntary classes was always fully performed. Papers and discussions for the student's society were carefully elaborated and arranged. Sermons were fully prepared and preserved for future delivery.

As a vacation recreation a club met weekly for the discussion of questions arising out of the studies of the preceding term. In one of these, extending through three meetings, Messrs. Gurley and Halsey discussed the question of infant baptism, Mr. Halsey, for the sake of the argument, undertaking to defend the Baptist position. Mr. Gurley's argument occupied four hours and Mr. Halsey's three. These men attempted nothing that they did not do thoroughly. They explored a subject in its length and breadth and probed it to its depths. The discussion closed with both disputants fully persuaded of the correctness of the Pedo-Baptist position. Ever afterwards they knew what they believed on that subject, and why they believed it.

On the 29th day of September, 1840, the Seminary life of Mr. Halsey ended with his graduation. He had been licensed by the Presbytery of New Brunswick on the 5th day of August preceding. He immediately began his journey to the West, stopping in Philadelphia to preach in several of the churches there and to receive his commission from the Board of Missions assigning him to missionary labor in the bounds of the Presbytery of Tuscaloosa, Alabama. He arrived in Nashville on the 24th of October, and had the privilege of preaching in the church where for five years he had enjoyed

a spiritual home. He arrived at his home in Huntsville on the 13th of November. Here he rested in the loved circle of the home of his childhood until the 17th of December, when he started for his mission field, preaching at Tuscaloosa, Gainesville, Selma and other points by the way. The hardships of the service were soon experienced. A night ride in a stage coach was interrupted by swollen rivers, and morning found him back again at his starting point, suffering from chills and fever. A second trial met with the same result, until it seemed that perils of waters were in his path to keep him from his work. A third trial, by a more distant route, was crowned with success. Arriving upon his field he found himself compelled to choose between the pastorate of a village church, which pressed him very earnestly with its call, and the care of three country districts somewhat widely separated. He decided in favor of the latter, because he was more needed there, and because, owing to the difficulty of the field, it would be less likely to procure a supply. Thus he showed the spirit of the true missionary by selecting the work most difficult and most likely to be shunned. Let the names of these places thus highly favored by his self-sacrificing choice be remembered and recorded to his praise—Pisgah, Cahawba, Cedar Creek. The salary offered by the town church which he declined was six hundred and fifty dollars. The combined salaries of the three country charges which he accepted was six hundred dollars.

The work involved much physical exertion, such as long and frequent journeys on horseback, and not a little exposure to heat and cold and rain, especially trying to one of delicate

physical frame. But he bore it all with Spartan endurance, though sometimes compelled to take to his bed for days to recuperate from some more than ordinary fatigue. He filled his appointments with great regularity, prepared sermons with studious application and care, which the solitary horseback journeys enabled him fully to rehearse. Best of all, he saw his work owned of God by numerous conversions, and in the establishing and strengthening of a healthful church life.

During the summer of 1841 he preached a fast day sermon on the occasion of the death of President William Henry Harrison. In the autumn of that year he paid a visit to his home in Huntsville, and also went to Nashville to deliver the Alumni address before the university. There was also the pleasing variation of attendance upon the semi-annual meeting of the Presbytery, and the annual meeting of the Synod. In these days of easy communication and busy occupation we have lost in great measure the devotional aid and social enjoyment of the old-time ecclesiastical gathering, when the sessions continued for a week, with two preaching services on each week day, and three on Sunday; when the ancient hospitality obtained in all its overflowing fullness; when the preaching was from the lips of men like Nall and Hamilton and Witherspoon; when the aim and expectation were for immediate spiritual results, rather than for closer external organization; to read of such things compels the inquiry, whether indeed "the former days were not better than these." Yet Dr. Halsey himself was of the opinion that the young missionaries of the Rocky Mountain districts to-day endure as much of deprivation, exposure and fatigue as did those of

sixty years ago, and that, too, without the occasional compensations of abounding and long-continued hospitality and home-like rest.

This work continued for more than two years, when its widely known success and the growing reputation of the missionary brought such urgent calls to wider fields that he was constrained to give them heed. The one which proved most attractive was the one which showed the greatest need. A recently organized congregation in the city of Jackson, the capital of Mississippi, was seeking for consecrated leadership and preaching power. They were without a house of worship, with little numerical or financial strength, but with united and zealous purpose and with a growing and influential community around, in crying need of gospel privilege and influence and work. He accepted their call and removing to Jackson was ordained by the Presbytery of Mississippi and installed pastor on the 21st day of March, 1843.

He threw himself into the work with intense ardor and enthusiasm, consecrating to it his zeal for God, his love for Christ and men, his intellectual vigor, his stores of learning, his literary culture and his best gifts of utterance and oratory. The community contained many influential and cultured men, and as the capital of a growing State, naturally drew more people of prominence and influence to its population. A large proportion of these became members of his congregation, devoted admirers of his preaching and earnest and liberal supporters of his work.

A commodious house of worship was soon provided. The congregation grew, the work enlarged, and by the

magnetism of his youthful personality, by the spirituality and power of his preaching, these growing numbers were fused into a mighty moral force that did much to save the State from misrule and disgrace. It was a formative period in State life and a time of much excitement in public affairs. Grave moral questions, such as the suppression of gambling and financial repudiation were stirring society to its depths. He held steadily on his way, preaching the gospel of Christ, reasoning of righteousness, temperance and judgment to come and shunning not to declare the whole counsel of God. His resonant voice, his clear and luminous style, his forms of expression and manner of utterance, always dignified and forceful, yet often rapid and impassioned and impetuous as a mountain torrent, gave vividness and force to the truth which he taught with all the earnestness of deep and solemn conviction. Those who knew him then and were familiar with his work have spoken in terms of enthusiastic appreciation of the power of his pulpit service. An eminent judge, now dead, once described in my hearing his impression of Dr. Halsey's preaching in Jackson. "It was eloquence on fire with earnestness; truth shining with holy unction." A prominent physician who was a member of the session of that church in those days, speaking of the wide influence which that pulpit wielded then, said, "Dr. Halsey carried the State of Mississippi in a sling."

In the fall of 1844 he wrote for Governor Albert Gallatin Brown the first Thanksgiving proclamation ever issued in the South.

This prosperous work continued for five years. During

this pastorate, on the 24th day of April, 1844, he was married to Caroline Augusta Anderson, of Pendleton, S. C., a grand-daughter of General Robert Anderson of Revolutionary fame.

His childhood's home, where his parents still lived, continued to claim his affectionate regard. During their lifetime he rarely failed of at least an annual visit, except when prevented by the Civil War. His father died in 1860; his mother a few years later.

His well known success in Jackson led to his being called to undertake a similar work in Louisville, Ky., where a small colony of Presbyterians desired him to lead them in the work of founding and establishing a church. Satisfied of the importance of the enterprise and undismayed by its prospective difficulties, he accepted their call and entered upon the work in the autumn of 1848.

The church grew rapidly under his ministry. A comfortable house of worship was speedily provided, and very soon the congregation, in point of numbers and ability and efficiency, took rank with the older churches of the city.

Here he conducted a happy, useful and successful pastorate for ten years, in connection with the Chestnut Street Presbyterian Church; the same organization that, in a different locality, is still active, strong and prosperous, under the name and title of the Warren Memorial Church.

A faithful, quiet, prosperous pastorate presents little to attract the public gaze. One year is an epitome of all. The church life that is notoriously prominent in the public eye is treading perilously near to the verge of disaster. With a

truly successful pastorate its very success lies in its unassuming quietness, while its history is being written in hearts regenerated, in lives benefited and comforted and strengthened, the record of which is kept on high and whose power and reach and wealth of blessing the day of eternity alone will disclose.

In addition to the labors of the pastorate he was a faithful and influential helper in the councils of the church; he responded to invitations for addresses on public occasions, and was a frequent contributor to the columns of the press. In 1858 he published his first book, "The Literary Attractions of the Bible," a work of classic merit, which holds and will continue to hold an assured place among the preserved gems of English and American literature.

In 1859 he was appointed by the General Assembly to the Chair of Ecclesiology, Sacred Rhetoric and Pastoral Theology in the Presbyterian Theological Seminary of the Northwest, which the same assembly located at Chicago, on the basis of an endowment of $100,000, donated by the late Cyrus H. McCormick, of this city.

He entered upon his work here in the autumn of that year. Since then his life has been lived among us, though very few whom I address to-day have been residents of Chicago so long as he. The city then contained a population of barely one hundred thousand. The Seminary was domiciled at first in a rented building at Clark and Harrison streets. Two years later it found temporary quarters in the basement of the North Presbyterian Church at Cass and Indiana streets. The present location was first occupied for seminary purposes in the winter of 1863 and 1864.

The institution had opened with most encouraging prospects. The four chairs provided for in its endowment were ably manned. In the Chair of Systematic Theology was Dr. Nathan L. Rice, who, for extended grasp of related truth, for strength of conviction and for clearness of statement, was perhaps unequaled in his day. In Biblical Exegesis was Dr. William M. Scott, of great scholarly attainments in Biblical languages, and of immense preaching power; in the other chairs, Dr. Willis Lord, whose historical instruction was conducted with a quiet grace and stately diction, most impressive and attractive; and Leroy J. Halsey, who clothed the exercises of his department with a wealth of illustration and a charm of eloquence rarely heard in a class room.

But the early outbreak of the Civil War, with its attendant difficulties and dangers, became a fearful obstacle to the progress of the Seminary and almost wrought its extinction. Very soon Dr. Rice retired to accept a pastorate in New York. Dr. Scott died, and nothing but the heroism of the two remaining professors, aided by the timely and earnest efforts of a few staunch friends, bore it through the dark days and gave it lease of life beyond. The addition of Dr. Elliott to the faculty gave to its friends fresh courage and hope.

For more than twenty years the struggle was nobly borne. With insufficient endowment and with an insignificant sum for scholarship aid, it was difficult to attract and hold students in sufficient numbers to work the curriculum successfully, yet the professors of those two decades put their best abilities and efforts into the work they did. Though

numbers were few and facilities inferior the instruction was as elaborate and full and thorough as though it were being ministered in crowded halls. True, it was not what would be denominated in our day "expert work," but it was hardly the less valuable on that account. The great field of Creation and Providence and Redemption, as set forth by revelation, was regarded as a vast web which God is weaving. The method of study was to trace the materials of which the web is woven, and the method of teaching was to show the relation of each material to the fabric as a whole, and to cut it in suits to fit the wearer. Of later years the custom has obtained of setting one man to pull at a single thread. And as the specialists multiply, and each one pulls and cuts and slashes into the web in the endeavor to trace out his own little thread, and now and again works out an infinitesimal section of a single thread, and holds it up and proclaims a new and startling discovery that is to revolutionize thought and correct the hoary errors of the ages; and then the next thread that is detached reverses the conclusions based upon the first; we cannot but wonder if after all the great web that God is weaving is best studied and taught and utilized by microscopic inspection of its threads. It may be better, instead of tugging at the knotted and seemingly tangled ends of its under side, to try and get above it, as the fathers did, and view it from the upper side, and, from the pictures of beauty and harmony it there discloses, strive to bring forth lessons that will be helpful to men and pleasing to God.

During most of this time Dr. Halsey's health was feeble and his work was often done under a burden of physical

suffering. Yet his industry never flagged, nor did his interest show any diminution. Industrious occupation had been the habit of his life and so it continued to the end.

During this double decade he was more than once solicited to accept work in other fields; once, in an important and attractive pastorate; again in a professorship in another theological seminary, but his conviction of the importance of the work here, and his abiding confidence in its future, held him to his post like the staunch Old Guard whose motto was "Never Surrender," until at last he was permitted to sing the "*Nunc Dimittis*," his eyes having seen "the day dawn and the day star arise."

In the progress of that twenty years his voice and pen occupied a wider sphere than that of the Seminary alone. He preached often and in many pulpits all over the land and always with great acceptance. In 1860 he issued "Life Pictures from the Bible," a work that has held, and will always hold with those who possess it, an eminent place among the delineations of Bible character. In 1861 appeared "The Beauty of Immanuel," an exposition of the life, character, person, work, offices and glory of the Christ whom he loved and adored; a work most stimulating to piety and helpful to devotion.

In 1866 he published, in three large volumes, through the Lippincott press, the "Life and Works of Philip Lindsley, D. D.," a labor of love, preserving to posterity the literary productions of one of the most accomplished educators of his day. In 1871 appeared from his pen "The Memoir of Lewis W. Green, D. D.," and in 1881, a volume entitled "Living

Christianity," a brief, clear and strong presentation of the fundamentals of Christian faith and the essentials of Christian duty.

About this time he became Professor Emeritus and continued to give regular instruction in the matters of Church Government and the Sacraments. His pen was by no means idle; for in 1884 he published a very instructive and edifying book on "Scotland's Influence on Civilization," and in 1893 there came from his pen the work into which he had poured the affections of his heart and the accumulated events and emotions of thirty years, "The History of the McCormick Theological Seminary of the Presbyterian Church."

Then he felt that his work was done. Henceforth, his motto was that of Paul, "I bear about in my body the dying of the Lord Jesus," and surely we can testify that the "life also of Jesus was made manifest in his mortal body." His faculties of thought and memory and enjoyment and appreciation were spared to him with no apparent diminution whatsoever. His closing years were spent amid the pleasures of a comfortable and attractive home, attended by the watchful care and faithful ministrations of those whom he most loved on earth; closely associated with the institution in whose service his life work had culminated; in near and confidential and affectionate communication with those engaged in its conduct and direction; in sympathetic touch with the life of the church and prayerfully observant of the ever-waging conflict between truth and error, right and wrong in the world; thus he waited until the Master called and he went home.

What more fitting close to this imperfect narrative of a long, varied, faithful, useful life than his own words:

"Our generation," he says, "has been discussing the question, 'Is life worth living?' The true solution is found only by him whose life, brief or long, ends in the realization of the Everlasting Life, made sure by the gospel of Jesus Christ. Without this, all is vanity and vexation of spirit. With it, all is blessedness and glory forever."

Fare thee well, brother, till the morning dawns. We expect to meet thee and to greet thee:

> "Where the Saints of all ages in harmony meet,
> Their Saviour and brethren transported to greet;
> Where the anthems of pleasure unceasingly roll,
> And the smile of the Lord is the feast of the soul."

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